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A
S E R M O N

Preached before the
SONS of the CLERGY,
AT THEIR
ANNIVERSARY MEETING,
IN THE
Cathedral Church of St. PAUL,
On THURSDAY, MAY 17, 1770.

BY PETER WHALLEY, LL. B.
RECTOR of the united Parishes of St. MARGARET PATTEENS
and St. GABRIEL FENCHURCH.

Published at the Request of the STEWARDS.

To which is added,
A LIST of the several Amounts arising from the COLLECTIONS
made at the ANNIVERSARY MEETING of the SONS of the
CLERGY, since the Year 1721.

L O N D O N :

Printed for JOHN and FRANCIS RIVINGTON, at the Bible and
Crown (N^o 62) in St. Paul's Church-yard.

[Price Six-pence.]

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ST. PETER'S CHURCH

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T O

His Grace the Duke of LEEDS,
The Right Rev. the Lord Bishop of PETERBOROUGH,
The Hon. and Rev. BROWNLOW NORTH, Canon of
CHRIST CHURCH,
Sir SAMPSON GIDEON, Bart.
WILLIAM NASH, Esq; and Alderman,
The Rev. RICHARD EYRE, D. D.
The Rev. SAMUEL PEPLOE, LL. D.
The Rev. JOHN WENHAM, M. A.
JOHN WALSH, Esq;
THOMAS TYRWHITT, Esq;
MATTHEW HARRISON, Esq;
BICKNELL CONEY, Esq;

S T E W A R D S

For the late Feast of the SONS of the CLERGY,

T H I S

D I S C O U R S E

Is, with the greatest Respect,

I N S C R I B E D,

By their most obedient,

and most humble Servant;

PETER WHALLEY.

A LIST of the annual Amount of the CONTRIBUTIONS, commencing with that of 1721, in order to shew the gradual Increase and Decline of this CHARITY: Which it is humbly hoped may once more recover the Favour of the PUBLIC, so as to answer the Wants of those, whom it was intended to relieve.

	l.	s.	d.		l.	s.	d.
1721 —	330	16	0	1746 —	922	10	0
1722 —	328	16	0	1747 —	1062	2	0
1723 —	382	6	0	1748 —	916	6	6
1724 —	566	10	0	1749 —	985	12	6
1725 —	630	5	0	1750 —	1134	14	0
1726 —	575	4	0	1751 —	1167	19	0
1727 —	655	0	0	1752 —	1101	18	6
1728 —	579	17	9	1753 —	1063	2	6
1729 —	523	6	11	1754 —	976	8	2
1730 —	722	6	4	1755 —	1096	3	6
1731 —	840	1	0	1756 —	973	18	3
1732 —	951	1	3	1757 —	912	7	6
1733 —	909	6	0	1758 —	1081	18	7
1734 —	1000	3	0	1759 —	1163	9	9
1735 —	850	5	3	1760 —	1122	8	9
1736 —	837	7	0	1761 —	1096	15	0
1737 —	856	9	7	1762 —	836	13	9
1738 —	935	2	7	1763 —	1224	14	0
1739 —	912	11	3	1764 —	1009	2	9
1740 —	784	1	6	1765 —	1207	11	10
1741 —	834	2	0	1766 —	1149	6	5
1742 —	866	6	2	1767 —	902	19	5
1743 —	819	0	0	1768 —	935	6	11
1744 —	848	16	9	1769 —	803	1	6
1745 —	1044	0	0	1770 —	786	16	6

The Corporation have for their Object, to afford some Relief to such of the Widows and Orphans of the Clergy as are left destitute: As to the Money collected on the present Occasion, it is all disposed of by the Stewards within the Year, in placing out the Children of poor Clergymen Apprentices: Whereby Forty-three were provided for in the Course of last Year.

I CORINTH. ix. 14.

THE LORD HATH ORDAINED, THAT THEY WHICH
PREACH THE GOSPEL, SHOULD LIVE OF THE
GOSPEL.

 HE Institution of an Order of Men, to
preach the Gospel in all Ages, was ap-
pointed by our Saviour himself. The
Church of Christ will continue, and
he hath promised to be with it, to the End of
the World. Not indeed personally present, for
the Heavens must receive him till the Restitution
of all Things; but protecting it by his Provi-
dence from the Malice of its Enemies; by the
Influence of Grace supporting his faithful Ser-
vants; and blessing their Labours who in his
B Name

Name have Authority to instruct the People. For this Purpose, he gave some Apostles; and some Prophets; and some Evangelists; and some Pastors and Teachers; for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ, Ephes. iv. 11, 12. Persons, who in different Designations, with different Degrees of Power, or Gifts of the Holy Spirit, were sent forth to Offices of temporary Administration, or of standing and perpetual Use. This Appointment is not merely positive or arbitrary; it hath its Foundation in Nature, and the Reason of Things. It is true, indeed, that Religion should principally be seated in the Heart. The Christian Worship is a spiritual Service; but even the Spirituality of Religion implieth the Necessity of exterior Performance. Corporeal Agents can only express their Reverence for the supreme Being, by outward Acts and ritual Observances. No Religion without a visible Profession can possibly subsist; and without stated Officers for the Celebration of religious Duties, the Profession would be itself precarious, and in Danger of becoming soon extinct. A Ministry separated from the Bulk of the People, and devoted wholly to spiritual Engagements, was probably considered by its divine Author, as an Expedient best adapted, in Conjunction

junction with supernatural Assistance, to give Stability to his Doctrine and Religion.

For Teachers so constituted an adequate Provision must be made ; for their Support, and for their Independence. Their Character is a public one ; and supplying in this Relation the Necessities of the Public, to the Public they must look for their Reward. Accordingly in all Nations, where Religion hath made a Part of the established Policy, the Ministers of that Religion have enjoyed its Emoluments, and derived a Subsistence from their Attendance on it. Under the Mosaic Dispensation, God, who ordained the Rites of Worship, prescribed the Mode of Maintenance to those who should successively administer them. The Service of the Altar, furnished a Provision for those who waited on it. The Levites, though without a Portion in Israel, found in the Tithes, and Sacrifices, and Oblations of the People, a sufficient Resource for the Wants of Life. On like Principles the Lord hath ordained, that they who preach the Gospel should live on the Gospel ; should be provided, in Return for spiritual Services, with all the temporal Abundance which their Station demands.

But the Pretensions of the Clergy to a competent Maintenance, are not to be rested only upon Scripture Principles ; they are grounded on the

universal Principles of natural Equity. The Labourer, we know, is worthy of his Wages: It is reasonable he should have an Equivalent for his Toil. And the more important his Duty may be, or executed with greater Fidelity, the more meritorious is the Service, and the juster his Title to an honourable Support. By their Profession excluded from all lucrative Employments, and having perhaps expended, in a preparatory Course of Study, what in the Ways of Commerce might have raised a Fortune, are they to sit down under Neglect and Disappointment? or may they hope, in common, for the same Accommodations with their Fellow-Travellers in Life? Upon the Foot of Nature, the Rights and Wants of Men are nearly equal; but Society taking place, and introducing with it a Disparity of Order, this Equality of Nature is destroyed. Poverty and Riches are therefore relative Terms, and vary in Idea as applied to Persons of different Condition, Education, and Rank. A Degree of Fortune that may be Affluence in one Station, may bear no Proportion to the Exigencies of another; greatly insufficient to its Demands, and attended with all the Inconveniences of real Want. Now it is only intimated that the Teachers of the national Religion should be in a respectable Situation; not overflowing in an idle Excess of Wealth, yet certainly not left to
struggle

struggle with the Difficulties of Poverty. With what weak, what languid Efforts must the Man exert himself, fallen below the Dignity of his Order; labouring under a Sense of present Wants, and the Apprehension of future? To one in such Circumstances, for of the same frail Materials are the Clergy formed with other Men, Temptation will find easy Access; every Avenue being open, every weak Part defenceless and unguarded. Should it be Matter of Complaint, or of Pity rather, that, Adversity surrounding him, he is not always prepared to withstand the Shock, and may be sometimes compelled to stoop to unbecoming Compliances. But the Case impartially considered, we have Cause of Wonder, not that such Instances have ever happened, but that they are not more numerous and common*. Where the Character of the *Man* is irreproachable, of greater Extent will be the Authority of the *Teacher*: It will give Weight to his Instructions; it will add Influence to his Example. And suppose him possessing an Elevation of Soul, above the transitory Enjoyments of this World, and with every Appetite subdued; yet whilst in this Body,

* In *Charles I.*'s Reign, when it was said, in the Language of the Times, that there were scandalous Ministers; it was properly answered, there were scandalous Livings too, which were much the Cause of the other; Livings of five Marks, and five Pounds a Year.

Body, he must care for the Things of the Body : He must feel the Wants and Pains of it ; he must be provident for his Family, he must be faithful to other Men. There is a Voice of Nature, which he cannot but hear ; there are Calls of Compassion, from which he cannot turn away ; there are Demands of Justice, with which he cannot but comply. With a decent Competency of temporal Fortune, he will study to be deficient in no Connection ; not entering into low or fordid Pursuits ; not resting on any imaginary Excellence of outward Character, but aspiring after greater Degrees of inward Excellence ; and rising to a Dignity of Virtue, that creates Esteem, and adorns the Character with which he is himself adorned. Independence is the Soil for the free Growth of every noble Talent. Under the chilling Rigours of Constraint, great Abilities seldom shew themselves ; or shew themselves only to be blasted by inclement Necessity. But should his Lot be fortunately cast in a fair Ground, in one of the few goodly Heritages yet remaining, would the Public on that Account be the Sufferer ? Will he be less disposed for social or relative Engagements ? less sensible of the Wants of other Men, and inclined to relieve them ? Will a candid ingenuous Temper, cultivated by the Elegance and Humanity of Letters, disqualify him for the sacred Calling ?

Calling? Will the Scholar obliterate the Teacher, or the Divine the Gentleman? The Maintenance however contended for is but to rescue the Function from Contempt; to prevent any criminal Defects in the ministerial Character; and to preserve that Command and Power which may engage Attention to religious Truths. And is it not of Importance, of great Importance to the Interest of Religion, that the Teachers of it have no Motive to corrupt its Purity, or to weaken its Sanctions, or accommodate its Precepts to the Passions of Men? By endeavouring to cut off Occasions of Neglect, it can never be supposed that we exempt them from the Principles of Honour, or Obligations of Conscience, in the Discharge of their Duty.

From Considerations of this Kind, a Subsistence for the clerical Order was first established. As Christianity spread, a Provision for the Priesthood could not be overlooked. Analogous to the Prescription of the Jewish Law, and to primæval Customs, when parochial Churches were founded, Tithes and Offerings, with a proportionable Quantity of Land, became a settled Maintenance for the officiating Clergy. But this Appointment in our own Island was no sooner established, than cruel Inroads were made, and

and Depredations committed upon them *. The Avarice and Tyranny of Popes began the Attack; and under the Auspices of these crafty Veterans, the religious Houses caught up, and appropriated to themselves, whatever Churches and Endowments they could get into their Hands. The Fraud, Oppression, and Infamy of this Traffic, were just Matter of Offence. Several conscientious Bishops not only exclaimed against the Scandal; they did all in their Power to remedy it. But the Contest was unequal; there was no opposing the Thunder of pontifical Authority. The Artifice and Extortion of the Monks continued to prevail; and the pestilent Example spreading from one Order to another, from the Religious to the Seculars, the Impoverishment of the Clergy became almost universal. Yet Complaints were made, Remonstrances presented, and some Steps taken in Parliament to redress the Abuse. These Encroachments however still kept their Ground, with little Restoration of Rights, that had long been injuriously usurped. The Reformation was the Period for doing Justice to parochial Ministers. But here alas! they were miserably disappointed.

* By the first Chapter of *Magna Charta*, Provision is made in Favour of the Liberties of the Church, and its Immunities from papal Jurisdiction.

appointed. In the general Slaughter and Sacrifice of Church-Lands, the Church itself was unhappily forgotten. The ill Consequences of Appropriation became now a greater Burden to the Protestant, than they had ever been to the Popish Clergy. Restitution might have been made of alienated Tithes; the ministerial Maintenance increased, and secured by the Wisdom of the Legislature. Possessions originally given to spiritual Uses, to spiritual Uses should have been again transferred. They could with no Colour be converted to a Lay-Fee. To Lordships and Manors the Church laid no Claim; these were no Part of her antient Patrimony. The Distresses of the poor Vicars, for on them the Misfortune principally fell, were wholly without Remedy. The Glebe and Tithes, their antient unalienable Property, being granted away, they could only lament in Silence the Spoliation of their Church; and in many Places content themselves, with the scanty Pittance of a stipendiary Capellan *. It must be acknowledged, that this Diminution of
C Church

* At the Ordination of *Stanford* Vicarage in *Peterborough* Diocese, in the nineteenth-Year of *Hen. VI.* the Vicar's annual Stipend was settled at 10*l.* For this Sum only he gives a Receipt to the Lord of the Manor; but it must be mentioned greatly to the Honour of the worthy Patrons, they have generously added a considerable voluntary Benefaction, to which the Vicar hath no legal Claim. Of near ten thousand Benefices in England, four thousand or upwards are under fifty Pounds a Year.

Church Revenues was always considered as a fore Grievance. In almost every succeeding Reign the hard Case of the Clergy was taken into Consideration. There appeared a Disposition for relieving them; Designs were projected, and some imperfect Attempts made for the Augmentation of their Income. And it is remembered with Gratitude, that private Beneficence hath been piously exerted to the same good End; in Donations, Annuities, and Salaries; and, what is principally wanted, in purchasing or giving up inappropriate Tithes for a perpetual Endowment to small Benefices.

Permit me farther to observe, that with the Reformation a new Grievance sprang up, which for the Time it subsisted was not a little detrimental to parochial Rights. Some of the Clergy were prevailed on to demise their Tithes and Glebe on very long Leases; so that the Profits of the Living, instead of arising from improveable Goods or Rents, sunk by Degrees to a mere pecuniary Pension. It is no Wonder then, that we find their Successors complaining, till such Leases should expire, of their Church being sold into Captivity, and breathing their fervent Prayers for its Redemption *. This Practice however

* In the sixth of *Edw. VI.* the Glebe and Tithes of *Edgecote* in *Northamptonshire*, were let by Lease to the Lord of the Manor, for one hundred and ninety-nine Years.

however was soon discontinued, and is now effectually prevented by Law. But there is another Evil of the like Nature, that hath not been particularly attended to. In the last Century, on the Inclosure of Lordships, the Tithes of many Parishes were compounded for by a stated Sum of Money. This in all Appearance was an inviting Overture, and drew for many Reasons the Incumbents to close with it. But the Mischief now shews itself at large, and will be growing in every Age to a more formidable Size. Whilst the Necessaries of Life have been rising in Value, Money hath been proportionably decreasing. What might have been a reasonable Compensation, is now much inferior in Worth, and no Way answerable to Tithes in Kind. These have an intrinsic Value, corresponding to all Seasons, and to all succeeding Times. From the same Principle, the Rate established in Lieu of Tithes, for the learned Clergy of this Metropolis, becomes daily disproportionate to their Station. However adequate in its original Appointment, the Incompetency of it will be seen and felt. And as a pecuniary Provision, it is thought to have been intended rather for present Accommodation, than a perpetual Equivalent*.

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* The Sum raised in Lieu of Tithes was appointed by Statute in the 22d and 23d of *Charles II.* It is a Rate in Proportion to the Rent of Houses

Such are the concurrent Causes of the Poverty of the parochial Clergy. A Maintenance, sufficient at the most for one Person, how will it support the growing Expences of a Family, and lay up a Provision for their future Wants? It is from the Difficulties they meet with living, that their Descendents suffer Distress when they are no more. It is not, because their Revenues are extinct when they die, but because they are so little when they live. And from the Nature of this Distress, owing to Mismanagement to which they were in no Degree necessary, they promise Comfort to themselves from humane and sympathizing Breasts. Every Consideration that can excite Compassion, offers itself in Behalf of those who solicit your Favour; whether considered in themselves, or in the Persons to whom they are related. They are the Widows, and Orphans of Clergymen. Widows and Orphans—of all Relations the most sensibly affecting; of all the Unfortunate, best intitled to Pity: Children without a Father; Mothers who have no longer an Husband! Both
of

Houses at that Time. It is ordered to be paid clear of all Deduction. And by this Provision, it is supposed that Archbishop *Sheldon*, who is said to have projected the Act, intended it should be collected by the Parish Officers, and paid to the several Incumbents. But it not being expressly so worded, they are obliged to employ and pay a Collector. By some later Acts, formed upon this Plan, for Incumbents not within the City, particular Care hath been taken to avoid this Burden.

of them intimately allied to Persons of sacred Character ; and whose public Services may claim some Distinction of public Benevolence.

A conscientious Clergyman is no idle, no useless Member of Society. His Virtues are not of those which stand forward, and obtrude themselves upon the World. His Course of Duty is in the still Walks of Life. In these he studies to be quiet, and to do his own Business: To the Ignorant a Teacher ; to the Doubting a Guide ; to the Vitious a Monitor ; to the Virtuous an Encourager ; to every Man a Friend. Not contending in Ambition with the bold and restless ; not holding himself out, as a Spectacle for popular Admiration ; the Reward he aims at is the Prize of his high Calling ; the Fame he covets, is the Applause of Angels, the Approbation of God. It is his Privilege to *be* happy, rather than to *seem* so *. Confined indeed within the Limits of a small Parish, yet this is a sufficient Theatre for his humble Virtues. Here he supports the Character of an affectionate Husband, a tender Father, a prudent Master of a well-regulated Family,

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* The Words of *Anaxagoras*, describing the truly happy Man, not unaptly represent the Condition of some Country Clergymen: *Eum in illo numero reperies, qui a te ex miseris constare creditur. Non erit ille divitiis & honoribus abundans ; sed aut exigui ruris, aut non ambitiosæ doctrinæ fidelis ac pertinax cultor ; in pectore, quam in fronte, beatior.*

Valer. Max. L. vii. C. 2.

a benevolent Neighbour, a pious Pastor. Such were they, and we trust there still are, who though poor yet made many rich; who with little of this great World's Goods, in the Testimony of Conscience, and the Hope of future Blessings, possessed all Things. Such were they, who in the Silence of Retirement filled every Relation, performed every becoming Part; whose Families perhaps, joining their Experience and their Tears together, are now lamenting the Loss of their common Protector; destitute of immediate Support, and fearful of Calamities to come. It is now the Recollection of better Days embitters the present. How, when the Creditor shall come, will the afflicted Widow make him ample Satisfaction? Out of the shattered Remains of a scanty Fortune, how will she decently subsist and educate her fatherless Children? To promote these generous Purposes this excellent Charity was formed: a Charity in itself so engaging, that void of any adventitious Allurements it should warm every Heart, it should open every Hand. Yet without munificent and liberal Contributions, the benevolent Intention of this worthy Society will be very imperfectly answered. Annually distributing their whole Collection, they depend on your accustomed Kindness for farther Supplies.

The

The Clergy have not, as in the Days of Popery, any distinct and separate Pursuits. The civil and ecclesiastical Interests are the same. And though from the Marriage of the Clergy some personal Inconveniencies may arise, the Benefits to the State are increased by it. Their Children are so many Pledges of Intercommunity: and as since the Reformation, Arts and Commerce have been gradually extending, more Hands are necessarily wanted; and the true Strength and Riches of a Kingdom consisting in the Number of its People, the Children of the Clergy are a valuable Addition to the common Stock. But to fit them for Business a proper Education must be given them, which with the Charge of Support must be a heavy Expence to the widowed Parent. To take off, as much as possible, this Part of the Burden, a respectable Society hath within these few Years provided for the Children by voluntary Subscriptions, till they shall be of a fit Age to be put to Trade. This laudable Purpose hath met with the Encouragement it deserves. Small and of narrow Extent in its Beginning, by the Zeal and Prudence of Contributors, it hath been annually enlarging, and hath given Help to considerable Numbers. And as the benevolent Effects of it are universally acknowledged, their Hope is, that every good Man, to whom it is not unknown, will

16 A SERMON preached before, &c.

will chearfully concur in so useful a Design. Such is the State and Conduct of these beneficial Charities. In their Original like Seed sown into the Ground, and gradually springing up to a fruitful and abundant Harvest. And may he who ministereth Seed to the Sower, multiply your Seed sown, and increase the Fruits of your Righteousness in this World, with the Accession of everlasting Glory in the World to come.

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F I N I S.

